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AN ACCOUNT OF THE Perſecutions AND OPPRESSIONS OF THE Proteſtants IN FRANCE.

Printed in the Year, 1686.

ACCOUNTS

OF

EXPEDITIONS

TO

THE POLE

IN

1853-54-55.

Printed in the Year 1856.

An exact account of the Cruel Oppreſſions and Perſecutions of the French Proteſtants.

THE Cruelties exerciſed of late on the Proteſtants in *France*, do appear ſo deteſtable to all, who have not diveſted themſelves of Humanity, that no wonder, the Authors of them, uſe their utmoſt endeavour to leſſen, what they cannot conceal. Were not this worſe than barbarous uſuage, a project of a long contrivance, a Man might for Charity's ſake ſuppoſe this their palliating is, to be an acknowledgment of their own diſpleaſure at it. However, their boldneſs is inexcuſable, who ſhall endeavour to impoſe on the World in matters known; not by *Gazett*'s and News-letters, but by an infinite number of Fugitives; of all *Conditions*; who have nothing left but Tears and Miſeries to bring along with them into Forreign Nations. 'Tis certainly too barbarous to oppreſs innocent People in their own Country, and afterwards to ſtifle their Complaints in other places where they are driven; and by this means deprive them of a compaſſion which the bare inſtincts of Nature never refuſe to the miſerable. Yet this is the courſe our Perſecutors of *France* have held; their Cruelty muſt be attended with Impoſtures, that the miſchiefs which they have acted may paſs undiſcovered.

I think we ſhould be much to blame, if we ſuffer them to go on in this ſecond deſign, as they have done in the firſt; and therefore we ſhall chooſe ſome principal Inſtances, whereon we ſhall make ſuch Reflections, as thereby to judge with greater evidence and exactneſs on the whole proceeding. And as we ſhall offer nothing but what ſhall be perfectly true; ſo we ſhall advance nothing in our reflections, but what all the world of reaſonable people will allow.

To begin with matters of Fact: There's no body but knows, That a while after his preſent Majeſty of *France* came to the Crown there aroſe in the Kingdom a Civil War; which proved ſo ſharp and deſperate, as brought the State, within an hairs breadth of utter ruine. 'Tis alſo known, that in the midſt of all theſe Troubles, thoſe of the Reformed Religion, kept their Loyalty in ſo inviolable a manner, and attended it with ſuch a

Zeal and extraordinary fervour, that the King found himself obliged to give publick marks of it, by a Declaration made at St. *Germains*, in the year 1652. Then as well at Court, as in the Field, each strove to proclaim loudest the deserts of the Reformists; and the Queen Mother her self, readily acknowledged, That they had preserved the State: This is known by all, but 'twill hardly be believed, though it be too true, what our Enemies themselvs an hundred times tld us; and which the sequel has but too shrewdly confirmed, that this was precisely, the principal and most essential cause of our ruine; and of all the mischiefs which we have since suffered. Endeavours were used to envenom all these important Services in the Kings and his Ministers minds, by perswading them, that if in this occasion, this party could conserve the Sate; this shewed, they could likewise overthrow it, should they have ranked themselves on the other side; and might still do it, when such alike occasion should offer it self. that therefore this party must be suppressed, and the good they have done no longer regarded; but as an indication of the mischief, which they may one day be capable of doing. This Diabolical reasoning, *which hinders Subjects from serving their Prince*, to avoid drawing on themselves chastisements, in stead of recompences, was relish'd as a piece of most refined Policy. For as soon as the Kingdom was setled in peace, the design was advanced of destroying the Reformists; and the better to make them comprehend that their Zeal had ruined them, the Cities which had shewed most of it, were first began with. Immediatly then, on slight pretences, they fell on *Rochel*, *Montauban*, and *Millan*; three Town, where those of the reformed Religion, had most signalized themselvs for the interrests of the Court; *Rochel* underwent an infinite number of prescriptions, *Montauban* and *Millan* were sackt by the souldiers. But these being but particular strokes and mere preludes, which decided nothing, they tarried not long before they made appear the great and general Machines, they were to use in the carrying on of their intended design to the last extremity. 'Twill be a difficult matter to give an exact account of these several methods: for never humane malice produced such multiplicity of them; every day brought forth new ones for twenty years together. To take only notice of the chief of them; which were, First, Law Suits in Courts of Justice. Secondly, Deprivations from all kinds of Offices and Employs; and in genaral, of all ways of subsistance.

Thirdly,

Thirdly, The infraction of Edicts, under the notion of Explications of them. Fourthly, New Laws and Orders. Fifthly, Juggles and amuſing tricks. Sixthly, The animating of People, and inſpiring them with hatred againſt us. Theſe are the moſt conſiderable means, which the perſecutors have employed to attain their ends, during ſeveral years; I ſay during ſeveral years; for what they deſigned, being no eaſie matter, they needed therefore time, to order their Engines; not to take notice of their Traverſes and Interruptions by forrain Wars; yet whoſe ſucceſs have not a little contributed to encreaſe their Courage, and confirm them in the deſign which they had againſt us.

The firſt of theſe means has had an infinite extent, We ſhould begin with the recital of all the Condemnations of Churches; or ſuppreſſions of exerciſes of Religion, and all the other vexations which have happened by the eſtabliſhing of Commiſſaries; this was a ſnare dexterouſly laid immediately after the Treaty of the *Princes*, the King under pretence of repairing the Edict of *Nants*, ſent them in the Provinces. The Roman Catholick Commiſſary was every where his Majeſties Intendant; who was beſure a fit man for the purpoſe, armed with the Royal Authority, and who was well inſtructed in the ſecret aim. The other, was either ſome hungry Officer, a Slave to the Court, or ſome poor Gentlemen, who had uſally neither intelligence requiſite in theſe ſort of affairs, nor the liberty of ſpeaking his Sentiments. The Clergy had Set them up; He was there ambulatory Spirit. The Synodicks were received before them as formal parties in all our affairs; the aſſignations were given in ther name, the proſecutions alſo; and as well the diſcords of the Commiſſaries, as the Appeals from their Ordinances, muſt be finally decided in the Kings Councel.

Thus in general, all the rights of the Churches, for the exerciſes of Religon, the burying places, and all ſuch dependancies, were called into a review, and conſequently, expoſed to freſh purſuits of the Clergy, and the ill intention of the Judges. In which there was not the leaſt dram of Equity; for the Edict having been once executed, according to the intention of him that made it, there needed no ſecond touches; it being moreover, wholly unlikly thoſe of the reformed Religon, who had been ever in the Kingdom the ſuffering party, could uſurp any thing therein; and extend its limits beyond what belonged to them. But there were other deſigns in hand than the providing againſt the Contraventions

tions: and therefore by this order, the greateſt part of the Churches cited for the juſtifying of their rights, ſaw themſelves ſoon condemned one after another by decrees of Council, how good and ſufficient ſoever their Titles and Defences were. Scarcely paſs'd a Week wherein theſe kind of Decrees were not made; and if it happned, that the modeſty of the Judges ſaved any of them, by the great evidence of their right, as this ſometimes happned; beſides that, the number was ſmall, in compariſon of thoſe condemned, the Judges often received order to condemn them, when they ſhewed they could not in Conſcience do it.

But the Oppreſſions of this kind, did not terminate in the bare condemnation of Churches; for particular perſons had their part. In ordinary and civil affairs, where the matter concerned a piece of Land, perhaps, a Houſe, a Debt between a Roman Catholick and a perſon of our Religion; Religion was to be ſure always one of the chief heads of the accuſation; The Monks, the Emiſſaries, the Confeſſors, and all the whole tribe of that Crew, intereſſed themſelves in the affair. In Courts of Juſtice, all the cry was, *I plead againſt an Heretick, I have to do with a Man of a Religion odious to the State; and which the King would have extirpated.* By this means, there was no longer any Juſtice to be expected, few Judges were proof againſt this falſe Zeal, for fear of drawing the fury of the whole Cabal againſt him, or paſſing for a favourer of Hereticks. 'Tis not to be imagined how many unjuſt Sentences theſe ſorts of Prejudices have given, in all the Courts of the Kingdom; and how many mens Families have been ruined by 'em: when any one complained, the anſwer was ready, *You have your remedy in your own hands; why do you not turn Catholick.*

Yet all this had been nothing, had the Perſecution kept here, and not proceeded to faſten on the Reputation, the Liberty, and even the very Lives of perſons, by a general inundation (as a man may term it) of criminal Proceſſes. Writings were Printed at *Paris*, and ſent from thence to all Cities and Pariſhes of the Kingdom, which impowered the Curates, Churchwardens and others, to make an exact enquiry into whatſoever the pretended Reformiſts might have done, or ſaid, for twenty years paſt, as well on the ſubject of Religon as otherwiſe, to make Information of this before the Juſtices of the place; and puniſh them without remiſſion. So have we ſeen for ſeveral years, in execu-

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tion of these Orders, the Prisons every where filled with these kind of Criminals ; neither were false witnesses lacking ; and that which was most horrible, was; that though the Judges were convinced they were Knights of the Post, yet they maintained them, and carry'd them through such points, as they knew to be untrue. They condemnned innocent and vertuous persons to be whipt, to the Gallies, to banishment and publick Penances. And if a Spark of Honor or Conscience, at any time hindred them, yet there was always at least an impunity for the false witnesses,

This kind of Persecution fell chiefly on Ministers ; for of a long time they might not Preach, without having for Auditors, or to speak better, Observators, a Troop of Priests, Monks Missionaries, and such kind of People, who made no scruple to charge them with things, which they not so much as thought of ; and turn others into a contrary meaning. They also went so far as to devine the thoughts, to make Crimes ; for as soon as ever any Minister spake of *Egypt*, *Pharaoh*, the *Israelites*, of good or bad people, (as 'tis difficult not to speak of these matters, when they explained the Scripture ; These Spies never fail to report, that by *Egypt*, and the wicked, they meant the Catholicks, and by the *Israelites*, the pretended Reformist. The Judges concernd themselves in this, and what is most strange, the Ministers of State themselves respected these interpretations of thoughts, as evident proofs. On these grounds, the Magistrates filled the Prisons with these kind of poor People, keeping them therein for whole years together, and often inflicted on them several corporal penalties.

'Tis already seen by this first kind of persecution, what were the usages shewed in *France* to the Reformists before they came to the utmost violence. But we shall see them appear more, in what we have to add, touching the privation of Offices and Employs, and in general, of the meanes of gaining a Livelihood ; which is the second way we mentioned, that has been used to effect our ruin. 'Tis not hard to comprehend, that in a great Kingdom, as *France* is, where the Protestants were dispersed over all parts, there were an infinite number, who could not subsist nor maintain their Families, but by the liberty of serving the publick, either in Offices, Arts, Trades, or Faculties, each according to his Calling, *Henery*, the great, was so well convinced of the necessity and Justice of this, that he made it an expres Article, the most distinct perhaps and formal, of all contained in

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his Edict: and therefore 'twas here the perſecutors thought themſelves obliged to uſe their utmoſt endeavours. In this regard, they began with the Arts and Trades; which under ſeveral pretences, they rendred almoſt inacceſſible to the Proteſtants, by the difficulties of arriving to the maſterſhip of them, and by the exciſſive Expences, they muſt be at to be received therein, there being no candidate, but was forced, for this purpoſe to maintain Law Suits, under the weight of which, they for the moſt part fell, not being able to hold them out. But this not being ſufficient, by a Declaration made in 1669. they were reduced to one third, in the Towns where the Proteſtants were more in number than the other Inhabitants; and they were forbidden to receive any therein till this diminution was made, which at one ſtroke excluded all the pretenders.

Some time after they abſolutely drove all the Reformiſt from the Conſulſhips, and all other Municipal Officers of the Cities, which was in effect the depriving them of the Knowledg of their Proper Affairs, and Intereſts, to inveſt wholly the Catholicks with them.

In 1680, the King iſſued out an Order which deprived them in general of all kind of Offices and Employs, from the greateſt to the ſmalleſt: They were made incapable ſo much as to exerciſe any Employ in the Cuſtom-Houſes, Guard, Treaſury, or Poſt-Offices; to be Meſſengers, Coach-Men, or Waggoners, or any thing of this nature.

In the year 1681, by a Decree of Council all Notaries, Attorneys, Sollicitors and Sergants making Profeſſion of the Reformed Religion, were rendred uncapable throughout all the Kingdom. A Year after, all Lords and Gentlemen of the Reformed Religion were ordered to diſcharge their Officers and Servants of the ſaid Religion, and not make uſe of them in any caſe without other reaſon than that of their Religion.

In 1683, all Officers belonging to the Kings Houſhold, and thoſe of the Princes of the Bloud, were alſo rendred uncapable of holding their Places: The Councellors and other Officers of *Ayds*, and Chambers of Accounts, and thoſe of Seneſchalſhip, Bailywicks, and Royalties, Admiralty, Provoſtſhips, and Marſhal's Courts, Treaſury, Exciſe, and others, who belonged to the Toll-Offices, and ſuch like buſineſſes, were ordered to leave their Places in favour of the Catholicks.

In 1684, all Secretaries belonging to the King and Great Officers

ceers of *France*, as well Titulary, as Honorary ones, and their Widows, were deprived by a Revocation of all their Priviledges of what nature soever they were. They also deprived all those that had purchased any Priviledges for the exercising of any Professions, as Merchants, Surgeons, Apothecaries, and Vinners, and all others, without exception.

Nay, they proceeded to this excess, that they would not suffer any Midwives of the Reformed Religion to do their Office, and expresly ordained for the future, our Wives should receive no assistance in that Condition, but from *Roman* Catholicks. 'Tis not to be exprest how many particular Persons and Families they reduced every where, by these strange and unheard of Methods, to Ruine and Misery. But because there were yet many which could sustain themselves; other Methods of Oppression must be invented: To this end they issued out an Edict from the Council, by which the new Converts, as they call them, were discharged from any Payments of their Debts for three yeers. This, for the most part, fell on the Reformists, who, having had a more particular Tye of Intrest and Affair with these pretended Converts, because of their Communion of Religion, were reckoned amongst their Chief Creditors: By this Order they had found the secret to recompense those that changed, at the charge of those who continued firm: and this they did likewise by another way; for they discharged the Converts of all the Debts which those of the Religion had contracted in common, which by consequence fell on the rest. Add to this, the Prohibition to Sell or Alienate their Estates on any pretence whatever, the King annulling and breaking all Contracts, and other Acts relating to that Matter; if it did not appear, that after these Acts, they had stayed in the Kingdom a whole Year: so that the last Remedy of helping themselves with their Estates in extream Necessity, was taken from them. They deprived them likewise of another, which seemed the only one remaining; which was, to seek their bread elsewhere, by retiring into other Countries, there to get their Living by Labour, since this was not permitted them in *France*. By repeated Edicts the King forbad them to leave his Kingdom, on severe Penalties, which drove them to the last Despair; since they saw themselves reduced to the horrible Necessity of dying with hunger in their own Countrey, without daring to go to live elsewhere. But the Cruelty of their Enemies stopt not here, for there yet remained some Gleanings in the Provinces, though very few, and as thin as those in *Pharaoh*'s Dream. The Intendants

in their Districts had order to load the Reformed with Taxes, which they did, either by laying upon them the Tax of the New *Catholicks*, who were discharged thereof on favour of their Conversion; or by laying exorbitant *Taxes*, which they called Duties; that is to say, he who in the ordinary Roll was assessed at Forty or Fifty *Livers*, was charged by this Imposition, at seven or eight hundred. Thus had they nothing more left, for all was a Prey to the Rigour of the Intendants. They raised their Taxes by the effectual quartering of *Dragoons*, or Imprisonment, from whence they were not freed till they had paid the utmost Farthing.

These were the two first Engines or Machines which the Clergy made use of against us: To which they added a Third, which we have termed the Infractions of the Edict of *Nantes*, under pretence of Explication. Those who would know their Number and Quality, need only read the Books written and published on this Subject, as well by the Jesuit *Menier*, an Author famous for his Illusions, as by one *Beanard*, an Officer in the Presidial Court of *Besier* in *Languedoc*. There you will find all the turns which the meanest and most unworthy *Sophistry* could invent, to elude the clearest Texts of the Edict, and to corrupt the Sincerity thereof. But because we do here give you only a brief Account of our Troubles, we will content our selves with observing some of the principal, issuing from this Fountain. What was there, for Example, more clear and unquestionable in the Edict than this, *Viz.* That 'twas given with an Intention to maintain those of the Religion, in all the Rights that Nature and Civil Society give to Men. Yet in 1681, there came out an Edict, that Children might at the Age of Seven years, abjure the Reformed Religion, and imbrace the *Catholick*, under pretence, that the Edict did not precisely mark, that at this Age they should continue at their Parents Disposal. Who sees not that this was a meer trick, seeing that on the one hand, the Edict forbad to take the Children from their Parents by force, or fair means: and on the other hand, the Edict supposed and confirmed all the Natural Rights, of which, without Controversy, this is one of the most inviolable. Was there ever a more manifest Infraction of the Edict than that, which forbad those of the *Protestant* Religion who had passed over to the *Roman*, to return to that they had left, under pretence, that the Edict did not formerly give them in express terms this Liberty. For when the Edict permits

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generally all the Kings Subjects Liberty of conſcience, and forbids the perplexing and troubling them, and offering any thing contrary to this Liberty : Who ſee not that this Exception, touching the pretended Relapſers, is ſo far from being an Explication of the Edict, that 'tis a notable violation of it.

Whereunto we may add the Charge given to the *Roman Catholicks*, not to change their Religion, and imbrace the Reformed. For when the Edict gives Liberty of Conſcience, it does it in proper Terms, for all thoſe who are, and ſhall be of the ſaid Religion. Yet if we believe the Clergy, this was not *Henry* the Great's meaning, intending only to grant it to thoſe, who made Profeſſion of it at the time of his making his Edict. That of *Nantes* gave alſo to the Reformed, the priviledges of keeping ſmall Schools in all Places where they had the Exerciſe of their Religion; and by this term of Small, or Little Schools, according to the common Explication, thoſe were always underſtood, where one might teach *Latine* and *Humanity*. This is the ſence which has been ever given in all the Kingdom, to this Expreſſion; and which is ſtill given, when it concerns the *Roman Catholicks*. Yet by a new Interpretation, this permiſſion was reſtrained to the bare Liberty of teaching to Read and Write : as if the Reformed were unworthy to learn any more; and this on purpoſe to tire out the Parents, and drive them to this extremity, either not to know what to do with their Children, or be forced to ſend them to the *Roman Catholicks* for Education.

The Edict gave them the liberty in all places where they had Churches, to Inſtruct publickly their Children, and others, in what concerns Religion; which viſibly eſtabliſh'd the Right of teaching them *Thology*, ſeeing their *Theology* is nothing elſe but this Religion. And as to Colledges, wherein they might be Inſtructed in Liberal Sciences, the Edict promiſed Letters Patents in good form. Yet 'twas ſuppoſed the Edict gave no right to the Reformed to inſtruct them in *Theology*, nor to have Colledges; and on this Suppoſition, *Three Academies were condemned, all that remained.* That of *Sedan*, although grounded upon a particular Edict, was ſuppreſt as the reſt, and even before them.

But we muſt go further, and ſeeing we have undertaken to ſhew in this Abridgment, the principal things they have done to exerciſe our Patience, before they came to the utmoſt Fury. We are not to paſs over the new Orders, or new Laws, which were to us as ſo many new Inventions to torment us. The firſt of

these Orders, which appeared, was touching the manner of Burryals, and interring the Dead. The number of Attendants were reduced to thirty persons, in those places where the Exercise of our Religion was actually Established; and to ten, where it was not: Orders were also issued out, to hinder the communication of Provinces with one another, by Circulary Letters, or otherwise, though about Matters of Alms and disposal of Charity. Prohibitions were likewise made of holding Colloquies in the interval of Synods, excepting in two Cases, the providing for Churches destitute by the deaths of their Ministers, and the correction of some Scandals. They likewise took away from those places, allowed by the Edict, which they call'd *Exercises de fief*, all the Marks of the Temples, as the Bells, the Pulpit, and other things of this Nature. They were likewise forbidden to receive their Ministers in Synods to have any deciding voice there, or to note them in the Catalogue of those that belong'd to Churches. Others forbad the singing of Psalms in private Houses; as also, some that commanded them to cease singing even in their Temples when the Sacrament pass'd by, or at the time of any Procession. Others were made to hinder Marriages, such times as were forbidden by the *Romish* Church. Others forbad Ministers to preach any where, except in the place of their usual Residence. Others forbad their setling in places, unless sent by the Synods, though the Consistories had call'd them thither according to their usual forms. Others were made to hinder the Synods from sending to any Churches more Ministers than were there in the preceding *Synod*. Others, to hinder those that design'd for the Ministry, to be Educated in Forreign Universities. Others banish'd all Forreign Ministers, though they had been ordained in the Kingdom, and spent there the greatest part of their Lives. Others forbad Ministers, or Cardinals for the Ministry, to reside in places where Preaching was forbidden, or nearer than six Miles of them. Others forbad the People to assemble in the Temples, under pretence of Praying, Reading, or Singing of Psalms, except in the presence of a Minister, placed there by the Synod. One ridiculous one was made, to take away all the backs of the Seats in the Churches, and reduce them all to an exact uniformity. Another, to hinder the Churches that were a little more rich, to assist the weaker, for the maintenance of their Ministers, and other necessities. Another, to oblige Parents to give their Children, who changed their Religion, great Pensions. Another, to forbid Mar-

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riages betwixt Parties of different Religions, even in the case of scandalous Cohabitation. Another, to prohibit those of the Religion, from that time, to entertain in their Houses any Domesticks or Servants that were *Roman Catholicks*. Another, which made them uncapable of being Tutors or Guardians; and consequently, put all the Minors, whose Fathers died in the Profession of the *Protestant* Religion, under the Power and Education of *Roman Catholicks*. Another, forbidding Ministers and Elders to hinder any of their Flock, either directly, or indirectly, to embrace the *Roman* Religion, or to dissuade them from it. Another, forbidding *Jews* and *Mahometans* to embrace the Reformed Religion; and the Ministers, either to instruct, or receive them into it. Another, subjecting Synods to receive such *Roman Catholick* Commissaries as should be sent them from the King, with an express Order to do nothing but in their presence. Another, forbidding the Consistories to assemble oftner than once in fifteen days, and in presence of a *Catholick* Commissary. Another, forbidding Consistories to assist, on pretence of Charity to the Poor Sick Persons of their Religion; and ordaining that the Sick should be carried into their Hospitals, strictly forbidding any Man to entertain them in their Houses. Another, confiscating, in favour of Hospitals, all the Lands, Rents, and other Profits, of what nature soever, which might have appertained to a condemned Church. Another, forbidding Ministers to come nearer than three Leagues to the place where the Priviledges of Preaching was in question or debate. Another, confiscated to the Hospitals all the Revenues and Rents set apart for the maintenance of the Poor, even in such Churches as were yet standing. Another, subjecting sick and dying persons to the necessity of receiving Visits, sometimes from Judges, Commissaries, or Church-Wardens; sometimes, of Curates, Monks, Missionaries, or other Ecclesiasticks, to induce them to change their Religion, or require of them express Declarations concerning it. Another, forbidding Parents to send their Children before sixteen years of Age, to travel in Forreign Countries, on any pretence whatsoever. Another, prohibiting Lords or Gentlemen to continue the exercise of Religion in their Houses, unless they had first produced their Titles before the Commissaries, and obtained from them a License to have preaching. Another, which restrained the right of entertaining a Minister to those only, who were in possession of their *Lands* ever since the *Edict* of *Nants*, in a direct or collateral Line.

Line. Another, which forbad Churches called *Baillage*, to receive into their Temples any of another *Bailywick*. Another, which enjoyned *Physitians*, *Apothecaries*, and *Chirurgeons*, to advertise the *Curates* or *Magistrates* of the Condition of sick *Protestants*, that the *Magistrates* or *Curates* might visit them. But amongst all these new Laws, those which have most served the Design and Intention of the Clergy, have been on one hand, the prohibition of receiving into their Temples any of those who had changed their Religion, nor their Children, nor any *Roman Catholick*, of what Age, Sex, or Condition soever, under pain of forfeiting their Churches, and the Ministers doing publick Penance, with Banishment and Confiscation of their Estates; and on the other side, the setting up in all the Temples a particular Bench for the *Catholicks* to sit on; for by this means, as soon as any one resolved to change his Religion, they needed only to make him do it in private, and to find him the next morning in the Temple, to be observed there by the *Catholicks*, who were in their Seat. Immediately Informations were made, and afterwards Condemnations, in all the Rigour of the Law. The *Roman Catholicks* needed only to enter into the Temple, under pretence, that they had a place there, and then they slip in amongst the Croud, and immediately this was a Contravention to the Declaration, and an unavoidable Condemnation. 'Tis by this means they have destroyed an infinite number of Temples and Churches, and put into Irons a great number of Innocent Ministers; for Villains and false Witnesses were not wanting in this occasion.

All these Proceedings were so violent, that they must needs make a strong Impression in the Reformists Minds, whereunto these things tended. And in effect, there were many of them, that bethought themselves of their Safety, by leaving the Kingdom, some transported themselves into one Kingdom, and some into another, according as their Inclinations led them. But this was what the Court never intended, for more than one reason; and therefore to hinder them, they renewed from time to time this degree, which we have mentioned, which strictly prohibited, under the most severe Penalties, any to depart the Kingdom without leave; and to this end they strictly guarded all Passages on the Frontiers. But these Precautions did not answer their Expectations; and 'twas better to blind the People, by hopes of abating this rigorous usage at home; and to this end, in 1669, the King revoked several violent Decrees, which produced the Effect

fect expected. For though the Judicious saw well enough, that this Moderation sprang not from a good Principle, and that, in the Sequel, the same Decrees would be put in Execution, yet the most part imagined they would still confine themselves within some Bounds in our regard, and that they would not pass to a total Destruction.

We have often drawn the same Conclusions from the several Verbal Declarations which came many times from the Kings own Mouth, that he pretended not to indulge us, but he would do us perfect Justice, and let us enjoy the Benefits of the Edicts in their whole Extent; that he would be very glad to see all his Subjects re-united to the *Catholick* Religion, and would, for the effecting this, contribute all his Power, but there should be no Blood shed during his Reign, on this account, nor any violence exercised. These precise and re-iterated declarations gave us hopes, the King would not forget them; and especially, in essential matters, he would let us enjoy the effects of his Bounty and Equity. 'Twas the more expected by a Letter he wrote to the Elector of *Brandenburg*; the Copies of which, the Ministers of State took care to disperse through the whole Kingdom. His Majesty assured him, that he was well satisfied with the Behaviour of his *Protestant* Subjects: From whence he drew this natural Conclusion, that he intended not then to destroy us.

To which we may add the managements used sometimes in the Council, where Churches were conserved, at the same time when others were ordered to be demolished; to make the World believe, they observed measures of Justice; and that those which they condemned, were not grounded on good Titles. Sometimes they softned several too rigorous Decrees; other times, they seemed not to approve of the Violences offered by the Intendants and Magistrates, even to the giving of Orders to moderate them. In this manner did they hinder the execution of a Decree made in the Parliament of *Rouen*, which enjoyned those of the Reformed Religion to fall on their Knees when they met the Sacrament. Thus did they stop the Prosecutions of a puny Judge of *Charenton*, who ordered us to strike out of our *Liturgy* a Prayer which was composed for the Faithful, that groaned under the Tyranny of Antichrist. 'Tis thus also, that they did not extreamly favour another Persecution which began to come general in the Kingdom against the Ministers, under pretence of obliging them to take an Oath of Allegiance, wherein other Clauses were inserted,

ſerted, contrary to what Miniſters owe to their Charges and Religion. 'Twas thus alſo they ſuſpended the execution of ſome Edicts, which themſelves had procured, as well to tax the Miniſters, as to oblige them to reſide preciſely in the place where they exerciſed their Miniſtry. With the ſame deſign, the Syndic's of the Clergy had the art to let the principal Churches of the Kingdom to be at reſt for many years without diſturbance in their Aſſemblies; whil'ſt they in the mean time deſolated all thoſe in the Countrey. They ſuſpended alſo the condemnation of the Univerſities, and reſerved them for laſt. It was alſo in this view, that at Court, the firſt ſeemed unable to believe, and at laſt, not to approve of the exceſſes which one *Marillac*, an Intendant of *Poitou*, committed in his Province: a man poor and cruel, more fit to prey on the High-ways, than to be Intendant of a Province; though indeed they had a Clauſe expreſly to make theſe Expeditions. But amongſt all theſe Illuſions, there's none more remarkable than five or ſix, which will not be improper here to take notice of: The firſt was, That at the very time, when at the Court they iſſued out all the Decrees, Declarations, and Edicts, which we have ſpoken of here before, and which they cauſed to be put in execution with the greateſt rigour, at the ſame time that they interdicted their Churches, demoliſhed their Temples, deprived particular perſons of their Offices and Employments, reduced people to Poverty and Hunger, impriſoned them, loaded them with Fines, baniſh'd them; and in a word, ravag'd almoſt all the Intendants, Governours, Magiſtrates, and other Officers in *Paris*, and over all the Kingdom, coolly and gravely gave out, that King had not the leaſt intention to touch the Edict of *Nants*, but would moſt Religiouſly obſerve it. The ſecond was, That in the ſame Edict which the King publiſh'd, to forbid *Roman Catholicks* to imbrace the Reformed Religion, which was in the year 1682. That is to ſay, at a time when they had already greatly advanced the work of our Deſtruction; they cauſed a formal Clauſe to be inſerted in theſe terms, *That he confirmed the Edict of* Nantes, *as much as it was, or ſhould be needful*. The third, That in the Circular Letters which the King wrote to the Biſhops and Intendants, to oblige them to ſignifie the Paſtoral Advertiſement of the Clergy to our Conſiſtories, he tells them in expreſs terms, *That his Intention was not, that they ſhould do any thing that might attempt upon what had been granted to thoſe of the Reformed Religion by the Edicts and Declarations made in their favour*. The fourth,

That

That by an expreſs Declaration publiſh'd about the later end of the year 1684, the King ordained, *That Miniſters ſhould not remain in the ſame Church above three years, nor return to the firſt, within the ſpace of Twelve; and that they ſhould be thus tranſlated from Church to Church, at leaſt twenty Leagues diſtant from the other*; ſuppoſing by a manifeſt conſequence, that his deſign was yet to permit the exerciſe of Religion to the Miniſters in the Kingdom for 12 years at leaſt: Though indeed, they at that Moment deſign'd the Revocation of the *Edict*, and had reſolv'd it in the *Council*. The Fifth conſiſts in a Requeſt preſented to the King, by the Aſſembly of the Clergy at the ſame time that they were drawing an *Edict* to revoke that of *Nants*, and put it into the hands of the *Procurer* General to frame it; and in the Decree which was granted on this requeſt, the Clergy complain'd of the miſrepreſentations which the Miniſters are wont to make of the *Roman* Church, to which they attribute Doctrines which they do not hold, and beſeech his Majeſty to provide againſt it. And alſo expreſly declared, that they did not yet deſire the Revocation of the *Edict*, upon which the King by his Decree expreſly forbad the Miniſters to ſpeak either good or hurt, directly or indirectly of the Church of *Rome* in their Sermons; ſuppoſing, as every one may ſee, that 'twas his Intention ſtill to let them Preach; Were ever ſuch Illuſions known! But was there ever any greater than this which they put in the very *Edict* we ſpeak of? The King after having cancelled and annul'd the *Edict* of *Nantes*, and all that depended thereon, after having interdicted for ever all publick Religious Exerciſes, he alſo for ever baniſh'd all the Miniſters from his Kingdom, and expreſly declares, that his will is, that his other Subjects, who are not willing to change their Religion, may remain where they are in all Liberty, enjoy their Eſtates, and live with the ſame Freedom as heretofore, without any Moleſtation on pretence of their Religion, till it ſhall pleaſe God to enlighten and convert them. Theſe were Amuſements and Snares to entrap them; as it has ſince appeared, and it ſtill appears every day by the horrible uſages they ſuffer, and of which we ſhall ſpeak in what follows. But we ſhall firſt mention a preparatory Machin, which the Perſecutors have not failed to imploy to effect their Deſign, and which we have reckoned to be the Sixth in order. It conſiſts in diſpoſing inſenſibly the People by degrees to deſire our Deſtruction, to approve of it when done, and to diminiſh in their Mind the Horror which naturally they muſt have at the Cruelties and

Injustices of our Prosecutors Contrivance. For this purpose several means have been used, and the commonest, have been the Sermons of the Missionaries and other Controversial Preachers, with which the Kingdom had been for some years stockt, under the Title of *Royal Missions*. There were fitting Youths chosen for this purpose, who have such an Education given them, which was so far from making them Moderate, as rather enflamed them; so that 'tis easie to comprehend what Actors these are, when they not only found themselves upheld, but saw themselves moreover set on, and had expres Orders to inspire their Hearers with Choler. And so well did they acquit themselves herein, that 'twas not their fault if Popular Emmotions have not followed thereon in great Cities, yea in *Paris* it self, had not the prudence of the Magistrates hindred them. To the Preachers we must joyn the Confessors and Directors of Mens Consciences, the Monks, the Curates, and in general, all the Ecclesiasticks from the highest to the lowest; for they being not ignorant of the Courts Intention in this matter, every one strove to shew most Zeal, and Aversion to the Reformed Religon, because every one found his Intrest lay therein; this being the only way to raise and establish his Fortune. In this design of animating the People; there past few days wherein the Streets did not ring, as well with the publication of Decrees, Edicts, and Declarations against the Protestants, as also with Satyrical and Seditious Libels; of which the People in the Towns of *France* are very greedy.

But these things served only for the meaner sort of people, and the Persecutors had this Mortification to see this Design disapproved by all those who were a degree above the Mobile. Wherefore they imployed the Pens of some of their Authors, who had acquired any Reputation in the World; and amongst others, that of the Author of the History of *Theodosius* the Great, and that of Mr. *Maimburg*, heretofore a Jesuite. He published his History of *Calvinism*, of which he has since had the leisure to repent, by the smart and pertinent Answers which have been given him: Their Example has been followed by several others; and *Monsieur Arnaud*, who will always make one in these mattets, would not deny himself the satisfaction of venting his Choler; and at the same time endeavour, to recover the Favour he has lost at Court. But although his Apology for the Catholicks was a Work as full of Fire and Passion as the *Bigots* themselves could Wish, yet 'twas not agreeable, because his person was not; he was so ill gratified

ed for it, that he complained thereof to the Archbishop of *Rheims* in a Letter, the Copies whereof were dispersed over all *Paris*. Amongst other things, he exaggerated his Misfortune, and compared himself with another, who for much less Services, received twenty thousand Livers as a Reward from the King. This more and more shewed the Character of the Person. However, they needed not him, not wanting violent Writers, amongst whom we must not forget one Mr. *Soulier*, formerly (as they say) a *Taylor*, and at present, Author of the History of the *Edicts of Pacification*; nor Mr. *Nicole*, once a great *Jansenist*, and now a Proselyte of the Archbishop's of *Paris*, Author of the Book entituled, *Protestants Convinced of Schism:* nor the Author of the *Journal des Scavants*, who, in his ordinary Gazets, highly affirms, That the *Catholick Faith* must be planted by Fire and Sword; alledging for the proof thereof, a King of *Norway*, who converted the Nobles of his Countrey, by threatning them, *To slay their Children before their Eyes, if they would not consent to have them Baptized, and be Baptized themselves.* For a long time we have seen in *Paris*, and elsewhere, nothing but such sort of Writings; to such a height was Passion come.

Whilst all these things which we have here observed, were done in *France*, they by great steps advanced to their end. 'Tis not to be imagined, the Reformed neglected their common Intrests, or did not all that respected a just and lawful Defence. They frequently sent from the furthest Provinces, their Deputies to the Court; they maintained their Rights before the Council; thither they brought their Complaints from all parts. They employed their Deputy-General to sollicite their Intrests, as well with the Judges and Ministers of State, as with the King himself. Sometimes also, they presented general Addresses, in which, they exposed their Grievances, with all the Humility and Deference that Subjects owe their Soveraigns. But they were so far from being heard, that their Troubles were still increased, and their second Condition became worse than the first. The last Petition, presented to the King himself by the Deputy General, in *March* 1684, was exprest in Terms most submissive, and most capable of moving Pity, as every one may judge, having been since Printed; and yet it produced no other Fruit, but the hastning of what they had long resolved; namely, to use open force to accomplish our Ruine.

This was effectually done some Months after, and executed in

a manner so terrible and violent, that, as we said in the beginning, there are few in *Europe*, how distant soever from the notice of the common Accidents of the World, who have not heard the Report of it; but 'tis certain, the Circumstances are not known to all; and therefore we shall give an account of them in few Words, if it be but to stop the mouth of their Impudence, who publish'd abroad, That no Violences have been offered in *France*; and, the Conversions there made, were with free Consent. At first, they took this measure, to Quarter Souldiers in all the Provinces, almost at the same time, and chiefly Dragoons, which are the most Resolute Troops of the Kingdom. Terror and Dread marched before them, and as it were by consent, all *France* was filled with this News, That the King would not longer suffer any *Huzonots* in his Kingdom; and, that they must resolve to change their Religion, nothing being able to keep them from it.

They began with *Bearn*, where the Dragoons did their first Executions; these were followed soon after in *High* and *Low Guienne*, *Xantoigne*, *Aunix*, *Poitu*, *High Languedoc*, *Vivarets*, and *Dauphine*; after which, they came to *Lionois*, *Gevennes*, *Low Languedoc*, *Provence*, *Valees*, and the Country of *Geix*; afterwards they fell on the rest of the Kingdom, *Normandy*, *Bourgoigne*, *Nivernoix*, and *Berry*; the Countries of *Orleans*, *Tourain*, *Anjou*, *Britany*, *Champagne*, *Picardy*, and the Isle of *France*, not excluding *Paris* it self, which underwent the same Fate: The first thing the Intendants were ordered to do, was, to Summon the Cities and Commonalties. They assembled the Inhabitants thereof, who profest the Reformed Religion, and there told them; 'Twas the King's pleasure they should, without delay, become *Catholicks*; and if they would not do it freely, they would make them do it by force. The poor People, surprised with such a Proposal, answered, They were ready to Sacrifice their Estates and Lives to the King, but their Consciences being God's, they could not in that manner dispose of them.

There needed no more to make them immediately bring the Dragoons, which were not far off. The Troops immediately seized on the Gates and Avenues of the Cities; they placed Guards in all the Passages, and often came with their Swords in their hands, crying, *Kill, Kill, or else be Catholicks*: They were quartered on the Reformists at Discretion, with a strict Charge, that none should depart out of their Houses, nor conceal any of their Goods or Effects, on great Penalties, even on the *Catholicks*,

licks, that ſhould receive, or aſſiſt them in any manner. The firſt days were ſpent in conſuming all Proviſions the Houſe afforded, and taking from them whatever they could ſee, Money, Rings, Jewels, and in general, whatſoever was of value. After this, they pillaged the Family, and invited, not only the *Catholicks* of the place, but alſo thoſe of the Neighbouring Cities and Towns, to come and buy the Goods, and other things which would yield Money. Afterwards they fell on their Perſons, and there's no Wickedneſs or Horrour which they did not put in practice, to force them to change their Religion. Amidſt a thouſand hideous crys, and a thouſand blaſphemies, they hung Men and Women by the hair or feet on the Roofs of the Chamber, or Chimney-hooks, and ſmoak't them with Whiſps of wet Hay, till they were no longer able to bear it; and when they had taken them down, if they would not ſign, they hung them up immediately again. They threw them into great Fires kindled on purpoſe; and pulled them not out till they were half Roaſted. They tyed Ropes under their Arms, and plunged them to and again into Wells, from whence they would not take them, till they had promiſed to change their Religion. They tyed them as they do Criminals, put to the queſtion; and in this poſture, with a Funnel fill'd with Wine, poured it down their Throats, till the Fumes of it depriving them of their Reaſon, they made them ſay, they would conſent to be *Catholicks*. They ſtript them naked, and after having offered them a 1000 infamous Indignities, they ſtuck them with Pins from the top to the bottom. They cut them with Penknifes, and ſometimes with red hot Pincers took them by the Noſe, and dragged them about their Rooms, till they promiſed to become *Catholicks*, or that the Cries of theſe poor Wretches, that in this condition call'd on God for his Aſſiſtance, conſtrained them to let them go. They beat them with Staves, and dragged them all bruiſed to the Churches; where their bare forced Preſence was accounted for an Abjuration. They held them from ſleeping ſeven or eight days, relieving one another, to watch them Night and Day, and keep them waking. They threw Buckets of water on their Faces, and tormented them a 1000 ways, holding over their Heads Kettles turned downwards, whereon they made a continual Noiſe, till theſe poor Creatures had even loſt their Sences. If they found any Sick, either Men or Women, that kept their Beds, diſtempered with *Feavers*, or other Diſeaſes, they had the Cruelty to bring twelve Drums

ſounding

ſounding an Alarm about their Beds for whole Weeks together without Intermiſſion, till they had promis'd they would change. It happened in ſome places, that they tyed Fathers and Husbands to the Bed-Poſts, and before their Eyes, forced their Wives and Daughters. In another place, Rapes were publickly and generally permitted for many hours together. They pluckt off the Nails from the Hands and Toes of others; which could not be indured without intollerable Pain. They burnt the Feet of others. They blew up Men and Women with Bellows, even till they were ready to burſt.

If after theſe horrid Uſages, there were yet any that refuſed to turn, they Impriſoned them; and for this, choſe Dungeons dark and noyſom, in which they exerciſed on them all ſorts of Inhumanity. In the mean time they demoliſhed their Houſes, deſolated their Hereditary Lands, cut down their Woods, and ſeized their Wives and Children, to impriſon them in Monaſteries. When the Souldiers had devoured and conſumed all in a Houſe, the Farmers of their Lands furniſh't them with Subſiſtance; and to re-imburſe them, they ſold by Authority of Juſtice the Fonds of their Hoſts, and put them in poſſeſſion thereof. If ſome, to ſecure their Conſciences, and to eſcape the Tyranny of theſe furious Men, endeavoured to ſave themſelves by Flight, they were purſued, and hunted in the Fields and Woods, and were ſhot at like Wild Beaſts. The Provoſts rode about the High-ways, and the Magiſtrates of places had Orders to ſtop them without exception. They brought them back to the places from whence they fled, uſing them like Priſoners of War. But we muſt not fancy that this Storm fell only on the common ſort; Noblemen and Gentlemen of the beſt Quality were not exempted from it. They had Souldiers quartered upon them in the ſame manner, and with the ſame Fury as Citizens and Peaſants had. They plundered their Houſes, waſted their Goods, razed their Caſtles, cut down their Woods, and their very Perſons were expoſed to the Inſolence and Barbarity of the Dragoons, no leſs than thoſe of others. They ſpared neither Age, Sex, nor Quality; wherever they found any unwillingneſs to obey the Command of changing their Religion, they practiſed the ſame Violences. There were ſtill remaining ſome Officers of Parliament, which underwent the ſame Fate, after having been firſt deprived of their Offices; and even the Military Officers, who were actually in Service, were ordered to quit their Poſt and Quarters, and repair immediately to their Houſes, there

to

to ſuffer the like Storm, if to avoid it, they would not become *Catholicks*. Many Gentlemen, and other Perſons of Quality, and many Ladies of a great Age and Antient Families, ſeeing all theſe Outrages, hoped to find ſome Retreat in *Paris*, or at the Court; not imagining the Dragoons would come to ſeek them ſo near the King's preſence; but this hope was no leſs vain than all the reſt; for immediatly there was a Decree of Council, which commanded them to leave *Paris* in fifteen days, and return without delay to their own Houſes; with a Prohibition to all Perſons to entertain or lodge them in their Houſes. Some having attempted to preſent Addreſſes to the King, containing Complaints of theſe cruel Uſages, humbly beſeeching his Majeſty to ſtop the Courſe thereof, received no other Anſwer than that of ſending them to the *Baſtile*.

Before we proceed any further, 'twill not be amiſs to make ſome Remarks: The firſt ſhall be, that almoſt every where, at the Head of theſe Infernal Legions, beſides the Commanders and Military Officers, the Intendants alſo, and the Biſhops, marched every one in his Dioceſs, with a Troop of Miſſionaries, Monks, and other Eccleſiaſticks. The Intendants gave ſuch Orders as they thought moſt fitting to carry on Converſions, and reſtrain natural Pity and Compaſſion, if at any time it found a place in the hearts of Dragoons or their Commanders, which did not often happen. And as for the Biſhops, they were there to keep open Houſe, to receive Abjurations, and to have a general and ſevere Inſpection, that every thing might paſs there according to the Intentions of the Clergy. The ſecond thing obſervable, is, That when the Dragoons had made ſome yield, by all the Horrours which they practiſed, they immediately changed their Quarters, and ſent them to thoſe who ſtill perſevered. This Order was obſerved in this manner even to the end; inſomuch that the laſt, that is to ſay, thoſe who had ſhewed the greateſt Conſtancy, had in fine, quartered on them alone all the Dragoons, which at the beginning, were equally diſpers'd amongſt all the Inhabitants of the place; which was a Load impoſſible to be ſuſtained.

A third Remark which we ſhall make, is, That in almoſt all the conſiderable Cities, they took care, before they ſent Troops thither, to gain by means of the Intendants, or ſome other private way, a certain number of People, not only to change their Religion themſelves, when it ſhould be ſeaſonable; but alſo, to aſſiſt them in perverting others. So that when the Dragoons had ſufficiently done their part, the Intendant, with the Biſhop, and the Com-

Commander of the Forces, again assembled these miserable Inhabitants, already ruined, to exhort them to obey the King, and become *Catholicks*; adding thereto most terrible Threats, that they might over-awe them, and then the new Converts failed not to execute what they had promised; which they did with the more success, because the People did yet put some kind of Confidence in them.

A fourth Observation is, That when the Master of the House, thinking to get rid of the Dragoons, had obeyed and signed what they would, he was not freed from them for all this; if his Wife, Children, and the meanest of his Domesticks did not do the same thing; and when his Wife, or any of his Children, or Family fled, they ceased not to torment them, till he had made them return: which often times being impossible, the change of their Religion did not at all avail them.

The Fifth is, That when these poor Wretches fancied their Consciences would be at rest, by Signing some Form of an Equivocal Abjuration offered them; a little while after, these cruel men came to them again, and made them Sign another, which plunged them into such depths, as cast them into the utmost despair. Nay further, they had the boldness to make them acknowledge, That they imbraced the *Roman* Religion of their own accord; without having been induced thereunto by any violent means. If after this, they scrupled to go to Mass, if they did not Communicate, if they did not tell their Beads; if by a Sigh escaped from them, they signified any unwillingness, they had immediately a Fine laid upon them, and they were forced to receive again their old Guests.

In fine, for a sixth Remark; As fast as the Troops ravaged in this manner the Provinces, spreading terrour and desolation in all parts; Orders were sent to all the Frontier Countries, and Sea-port Towns, to guard well the Passages, and stop all such who pretended to escape from *France*. So that there was no hope of these poor Wretches saving themselves by Flight. None were permitted to pass, if he brought not along with him a Certificate from his Bishop or Curate, that he was a *Catholick*. Others were put in Prison, and used like Traytors against their Country. All strange Vessels lying in the Ports were searched; the Coasts, Bridges, Passages to Rivers, and the High-ways were strictly guarded both Night and Day. The Neighbouring States were also required not to harbour any more Fugitives, and to send back

again

again such as they had already received. Attempts were also made to seize on, and carry away some, who had escaped into Forreign Countries.

Whil'st all this was acting in the Kingdom, the Court were consulting to give the last stroak; which consisted in repealing the Edict of *Nantes*; much time was spent in drawing up the matter and form of this new Edict. Some would have the King detain all the Ministers, and force them as they did the Laity, to change their Religion, or condemn them to perpetual Imprisonment. They alledged for their reason, that if they did not do it, they would be as so many dangerous Enemies against them in Forreign Nations. Others, on the contrary, affirm'd, that as long as the Ministers continued in *France*, this their presence would encourage the People to abide in their Religion, whatsoever care might be taken to hinder them; and that supposing they should change, they would be but as so many secret Adversaries nourished in the bosom of the Church of *Rome*; and the more dangerous on the account of their knowledge and experience in Controversial Matters. This last reasoning prevailed; 'twas then resolved on, to banish the Ministers, and to give them no more than fifteen days time to depart the Kingdom. As to what remained, the Edict was given to the Procurer-General of the Parliament of *Paris*, to draw it up in such form as he should judge most fitting. But before the publishing of it, two things were thought necessary to be done; The First, to oblige the Assembly of the Clergy, seperately to present to the King a Request concerning the Matter above mentioned; in which also they told his Majesty, that they desired not at present the repealing the Edict of *Nantes*; and the other, to suppress in general all kind of Books made by them of the Reformed Religion, and to issue out an Order for that purpose. By the first of these things, the Clergy thought to shelter themselves from the Reproaches which might be cast on them, as the Authors of so many Miseries, Injustices, and Oppressions which this Repeal would still occasion: And by the other, they pretended to make the Conversions much more easie (as they styled them) and confirm those which had been already made, by taking from the People all Books which might instruct, fortifie, and bring them back again.

In fine, this Revocative Edict of *Nantes* was Signed and Published on *Thursday*, being the 8*th*. of *October*, in the year 1685. 'Tis said, the Chancellor of *France* shewed an extream joy in

Sealing it; but it lasted not long, this being the last thing he did; for as soon as he came home from *Fountainbleau*, he fell sick, and died within a few days. 'Tis certain, that this Man's Policy, rather than his natural Inclination, induced him in his latter years to become one of our Persecutors.

The Edict was Registred in the Parliament of *Paris*, and immediately after in the others. It contains a Preface and Twelve Articles. In the Preface, the King shews that *Henry* the Great's Grandfather did not give the Edict, and *Lewis* his Father did not confirm it by his other Edict of *Nismes*, but in the design of endeavouring more effectually the re-union of their Subjects of the pretended Reformed Religion, to the *Catholick* Church; and that this was also the design which he had himself at his first coming to the Crown. That 'tis true, he had been hindred by the Wars, which he was forced to carry on against the Enemies of his State; but that at present being at Peace with all the Princes of *Europe*, he wholly gave himself to the making of this re-union. That God having given him the Grace of accomplishing it, and seeing the greatest and best part of his Subjects of the said Religion had imbraced the *Catholick* one, these Edicts of *Nants* and *Nismes* consequently became void and useless. By the first Article he Suppresses and Repeals them, in all their extent; and ordains that all the Temples which are found yet standing in his Kingdom, shall be immediately demolished. By the Second, he forbids all sorts of Religious Assemblies, of what kind soever. The Third, prohibits the Exercises of Religion to all Lords and Gentlemen of any Quality, under Corporal Penalties and Confiscation of their Estates. The Fourth, banishes from his Kingdom all the Ministers, and injoyns them to depart thence within Fifteen days after the Publication of this Edict, under the Penalty of being sent to the Gallies. In the Fifth and Sixth, he promises Recompences and Advantages to the Ministers and their Widdows, who should change their Religion. In the Seventh and Eighth, he forbids the Instructing of Children in the pretended Reformed Religion, and ordains, that those who shall be born henceforward, shall be baptized, and brought up in the *Catholick* Religion, enjoyning Parents to send them to the Churches, under the Penalty of being Fined 500 Livers. The Ninth, gives four Months time to such Persons as have departed already out of the Kingdom, to return; otherwise, their Goods and Estates to be confiscated. The Tenth, with repeated Prohibitions, forbids all his Subjects

of

of the said Religion to depart out of his Realm, they, their Wives and Children, or to convey away their Effects, under pain of the Gallies for the Men, and of Confiscation of Body and Goods for the Women. The Eleventh, confirms the Declarations heretofore made against those that Relapse. The Twelfth declares, that as to the rest of his Subjects of the said Religion, they may, till God enlightens them, remain in the Cities of his Kingdom, Countries, and Lands of his obedience, there to continue their commerce and enjoy their Estates without trouble or molestation, upon pretence of the said *Religion*, on condition, that they have no *Assemblies* under pretext of *Praying*, or *exercising* any *religious Worship* whatever.

In order to put this Edict in Execution, the very same day that it was Registred and Published at *Paris*, they began to demolish the Church of *Charenton*. The eldest Minister thereof was commanded to leave *Paris* within twenty four hours, and immediately to depart the Kingdom. For this end, they put him into the Hands of one of the King's Footmen, with orders, not to leave him till he was out of his Dominions. His Collegues were little better treated; they gave them forty eight hours to quit *Paris*, and then left them upon their Parole. The rest of the Ministers were allowed fifteen days; but it can hardly be believed to what Vexations and Cruelties they were all exposed. First of all, they neither permitted them to dispose of their Estates, nor to carry away any of their Moveables or Effects; nay, they disputed them their Books and private Papers, on pretence, that they must justifie their Books and Papers did not belong to the Consistories wherein they serv'd; which was a thing impossible, since there were no Consistories that then remained. Beside, they would not give them leave to take along with them either Father or Mother, Brother or Sister, or any of their Kindred, though there were many of them Infirm, Decay'd and Poor, which could not subsist but by their means; they went so far, as even to deny them their own Children, if they were above Seven Years Old; nay, some they took from them, that were under that Age, and even such as yet hang'd upon their Mothers Breasts. They refused them Nurses for their new born Infants, which the Mothers could not give Suck. In some Frontier Places they stopped and Imprisoned them, upon divers ridiculous pretences; they must immediately prove, that they were really the same Persons which their Certificates mentioned; they were to know immediately, whether there were no Criminal Process or Informations against them; they must pre-

ſently juſtifie, that they carryed away nothing that belonged to their Flocks; ſometimes after they had thus detained and amuſed them, they were told, that the Fifteen dayes of the Edict were expired, and that they ſhould not have Liberty to retire, but muſt go to the Gallies. There is no kind of Deceit and Injuſtice which they did not think of to involve them in Troubles.

As to the reſt, whom the Force of Perſecution and hard Uſage conſtrained to leave their Houſes and Eſtates, and to fly the Kingdom, it is not to be imagined what dangers they expoſed them to. Never were Orders more ſevere or more ſtrict, then thoſe that were given againſt them. They doubled the Guardes in Poſts, Cities, High wayes, and Foards, they covered the Country with Souldires, they Armed even the Peaſants to ſtop thoſe that paſſed, or to kill them: They forbad all the Officers of the Cuſtoms to ſuffer any Goods, Moveables, Merchandize, or other Effects, to paſs. In a Word, they forgot nothing that could hinder the flight of the preſecuted, even to the interrupting almoſt all Commerce with Neighbouring Nations. By this means they quickly filled all the Priſons in the Kingrom; for the fear of the Dragoons, the Horror of ſeeing their Conſciencs forced, and their Children taken away, and of living for the future in a Land where there was neither Juſtice nor Humanity for them, obliged every one to think of an eſcape, and to abandon all to ſave their Perſons. All theſe poor Priſoners have been ſince treated with unherd of Rigours, ſhut up in Dungeons, loaded with heavy Chains almoſt ſtarved with Hunger, and deprived of all Converſe, but that of their Perſecutors. They put many into Monaſteries, where they experience none of the leaſt Cruelties: Some there are ſo happy as to dye in the mideſt of their Torments, others have at laſt ſunk under the Weight of the Temptation, and ſome by the extraordinary Aſſiſtance of Gods Grace, do ſtill ſuſtain it with an Heroick Courage.

Theſe have been the Conſequences of this new Edict in this reſpect; but who would not have belived that the Twelfth Article would have ſheltred the reſt of the Reformed; that had a mind ſtill to ſtay in the Kingdom, ſince this Article expreſly aſſures them, that they may live there, continue their Trade, and injoy their Eſtates, without being troubled or moleſted upon pretence of their Religion. Yet ſee what they have ſince done, and yet do to theſe poor Wretches. They have not recall'd the Dragoons and other Soldires which they diſpatched into the Provinces before

fore the Edict: On the contrary, they to this day commit with greater fury the same Inhumanities, which we have before represented: besides this, they have marched them into Provinces, where there were none before, as *Normandy*, *Picardy*, *le Berry*, *Champaign*, *Nivernois*, *Orleans*, *Beleſſois*, and the Iſle of *France*. They do the same Violence there, exert the same Fury they do in other Provinces. *Paris* it ſelf, where methinks, this Article of the Edict ſhould have been beſt obſerved, becauſe ſo near the King's preſence, and more immediately under the Government of the Court; *Paris*, I ſay, was no more ſpared than the reſt of the Kingdom. The very day that the Edict was publiſhed, without more delay, the Procurer-General, and ſome other Magiſtrates, began to ſend for Heads of Families to come to their Houſes. There they declared to them, that 'twas abſolutely the King's Will that they ſhould change their Religion, that they were no better than the reſt of his Subjects, and that if they would not do it willingly, the King would make uſe of means, which he had ready, to compel them. At the ſame time they baniſh'd by Letters under the Privy-Seal, all the Elders of the Conſiſtory, together with ſome others, in whom they found more of Conſtancy and Reſolution; and, to diſperſe them, choſe ſuch places as were moſt remote from Commerſe; where they have ſince uſed them with a great deal of Cruelty; ſome complyed, others are yet under Sufferings.

The diligence of the Procurer-General and Magiſtrates, not ſucceeding ſo fully as they wiſh'd, though Threats and Menaces were not wanring; *Mounſieur Seignelay*, Secretary of State, would alſo try what influence he could have within his Diviſion at *Paris*. For this end, he got together about five, or ſix ſcore Merchants, and others, into his Houſe; and after having ſhut the doors, forthwith preſented them with the form of an Abjuration, and commanded them in the King's Name to Sign it; declaring, that they ſhould not ſtir out of Doors till they had obeyed. The Contents of this Form were, not only that they did renounce the Hereſy of *Calvin*, and enter into the *Catholick* Church, but alſo, that they did this voluntarily, and without being forced or compelled to it. This was done in an Imperious manner, and with an Air of Authority; yet there were ſome that dared to ſpeak, but they were ſharply anſwered, That they were not to diſpute it, but to obey: So that they all Sign'd before they went out.

To theſe Methods they added others more terrible, as Priſons,

actual

actual ſeizing of their Effects, and Papers; the taking away of their Children, the ſeparation of Husbands and Wives, and in fine, the great Method, that is to ſay, Dragoons and Guards. Thoſe that moſt firmly ſtood out, they ſent to the *Baſtile*, and to the *Fort l' Eveque*; they confined them to their own or others Houſes, where they lay concealed for fear of Diſcovery; they plundred thoſe of many others, not ſparing their perſons, juſt as they had done in other places.

Thus the 12*th*. Article of the *Edict*, which promiſed ſome relaxation, and a ſhadow of Liberty, was nothing but an egregicus deceit to amuſe the credulous, and keep them from thinking to make their eſcape, a ſnare to catch them with the more eaſe. The Fury ſtill kept its uſual courſe, and was heated to ſuch a degree, that not content with the Deſolations in the Kingdom, it entred even into *Orange*, a Soveraign Principality, where the King of Right has no Power, and taking Miniſters away from thence by force, remov'd them into Priſons. Thither the Dragoons were ſent, who committed all kind of miſchief; and by force conſtrained the Inhabitants thereof, both Men, Women and Children, and the very Officers of the Prince to change their Religion. And this is the ſtate of things in the Year, 1685. and this is the accompliſhment of the dealing which the Clergy has ſhew'd us three years ſince, towards the end of their Paſtoral Letter; *You muſt expect miſchiefs more dreadful and intollerable, than all thoſe, which hitherto your Revolts and Schiſms have drawn down upon you.* And truly they have not bin worſe than their words. There are ſome in the Kingdom who ſtill continue firm, and their Perſecutions are ſtill continu'd to them. There are invented every day new torments, againſt thoſe whom force has made to change their Religion, becauſe they are ſtill obſerved to ſigh, and groane under their hard ſervitude; their hearts deteſting what their mouths have profeſt, and their hands ſigned. As to ſuch that have eſcaped into Forreign Countries, who are at leaſt 150000 Perſons, their Eſtates are Confiſcated; this being all the hurt which can be done to them at preſent; I ſay, at preſent; for 'tis not to be queſtioned, but our Perſecutors are contriving to extend their Cruelties farther. But we muſt hope in the Compaſſions of God; that whatſoever Intentions they may have in deſtroying the *Proteſtant* Religion in all places, he will not permit them to effect their deſigns. The World will ſurely open its Eyes, and this which they now come from doing with a high hand, and a

worſe

worſe than barbarous Fury, will ſhew, not only the *Proteſtants*, but the wiſe and circumſpect *Catholicks*, what they are to expect, both one and the other, from ſuch a ſort of People.

In effect, he that ſhall give himſelf the leiſure to reflect on the matters of Fact which we come now from relating, which are things certain, and acted in the face of the Sun, he ſhall ſee, not only the *Proteſtants* ſuppreſt, but the King's Honour ſullied, his Countries damnified, all the Princes of *Europe* intereſſed, and even the Pope himſelf, with his Church and Clergy, ſhamefully diſcredited.

For to begin with the King himſelf: What could be more contrary to his Dignity, than to put him upon breaking his Word, and perſwading him, that he might with a ſafe Conſcience, violate, revoke and annul ſo Solemn an Edict as that of *Nantes*.

To palliate in ſome ſort the violence of this proceeding, they make him ſay in this new Edict, *That the beſt and greateſt part of the Reform'd Religion, has imbraced the Catholick; and therefore the Execution of the Edict of* Nantes, *and what ſoever elſe has been done in favour of the ſame Religion, remains void.* But is not this an Eluſion unworthy of his Majeſty; ſeeing, that if the beſt and greateſt part of his Subjects of the Reformed Religion have imbraced the *Catholick*, they have done it by force of Arms, and by the cruel and furious Oppreſſion which his own Troops have laid upon them.

Perhaps, one might thus ſpeak; Had his Subjects changed their Religion of their own free will, although that in this caſe too, the Priviledges of the Edict continue for thoſe that remain. But after having forced them to change, by the horrible Inhumanities of his Dragoons; after having deprived them of the Liberty which the Edict gave them; to ſay coldly, that he only revokes the Edict, becauſe it is now uſeleſs, is a Raillery unbefitting ſo great a Prince; for 'tis as much as if he ſaid, that he was indeed obliged to continue to his *Proteſtant* Subjects all the Priviledges due to them; but having himſelf overthrown them by a *major* force, he finds himſelf at preſent lawfully and fairly diſ-ingaged from this Obligation: Which is juſt as if a Father, who himſelf had cut his Childrens Throats, ſhould glory in the being henceforward freed from the care of nouriſhing and protecting them. Are other Kings wont thus to expreſs themſelves in their *Edicts*?

What they make him moreover ſay, to wit, *That* Henry *the Great, his Grandfather, gave only the Edict of* Nantes *to the Proteſtants,*

testants, that he might better effect their Re-union to the Roman Church; That *Lewis* the 13th. also, his Father, had the same design, when he gave the Edict of *Nismes*; and that he himself had entred therein at his coming to the Crown, is but a pittiful *Salvo*. But suppose (seeing they are willing we should do so) the truth of this discourse; and take we it simply, and according to the Letter, in the sence wherein they give it us, what can we conclude thence, but these following Propositions: That *Henry* the Great, and *Lewis* the 13th. gave only the Edicts to our Fathers to deceive them, and with an intent to ruine them afterward with the greater ease, under the Mask of this Fraud. That not being able to do this, being hindred by other affairs, they have committed this important Secret to his present Majesty, to the end he should execute it when he met with an opportunity. That his present Majesty entring into the thought of this at his first coming to the Crown, he only confirm'd the Edicts and Declarations of 1643, and 1652, with other advantagious decrees to the Reformed Religion, but to impose on them the more finely (lay snares in their way) or if you please, crown them, as they crown'd, of old, the Sacrifices: That all that has been done against them, since the Peace of the *Pirenees*, till this time, according to the Abridgment which we have made of it, has been only the execution of a project, but of a project far more antient than we imagine, seeing we must date it from the Edict of *Nantes*, and ascend up to *Henry* the Great: In fine, That what has been till now, has been a great Mystery, but is not one at present; seeing the King by this new Edict, discovers it to all the World, that he may be applauded for it.

Will it not be acknowledged, that the Enemies of *France*, who are willing to discredit the Conduct of its Kings, and render them odious to the World, have now a happy opportunity. *Henry* the Great gives his Edict to the *Protestants* with the greatest solemnity imaginable, he gives it to them as a Recompence of their Services; he promises solemnly to observe it; and, as if this was not enough, he binds himself thereunto with an Oath; he executes it to the utmost of his power, and they peaceably enjoyed it to the end of his Reign: Yet all this is but a meer Snare, for they are to be Dragoon'd at a proper time: But being himself surprized by Death, he could not do it, but leaves it in charge to *Lewis* the 13th. his Son. *Lewis* the Thirteenth ascends the Throne, issues out his Declaration immediately, that he acknowledges the Edict

of *Nantes* as perpetual and irrevocable, it needing not a new Confirmation, and that he would Religiously observe every Article of it, and therefore sends Commissioners to see it actually executed. When he begins a War, he protests he designs not at Religion, and in effect he permits the full Liberty of it, in those very Towns he takes by Assault : He gives his *Edict* of *Nismes*, as the *Edict* of a Triumphant Prince, yet declares therein he understands that of *Nantes* should be inviolably kept, and shows himself to the last as good as his word. But this is only intended to lull the Protestants asleep, in expectation of a favourable occasion to destroy them. *Lewis* the Fourteenth, at his comming to the Crown confirms the *Edict*, and declares, That he will maintain the Reformed in all their Priviledges; he afterwards affirms in another Declaration, how highly he is satisfied in their Services; and mentions his design of making them to enjoy their Rights. But this is but a meer amusement, and an artifice to intrap them, the better to colour over the project of ruining them at a convenient time. What a Character now of the Kings of *France* will this afford, to its Enemies, and foreign Nations; and what confidence do they think, will be henceforward put in their promises and Treaties; for if they deal thus with their own Subjects, if they caress them only to ruine them, what may Strangers expect from'em. Consider we a while what they make the King say, That at his first coming to the Crown, he was in the design which he now comes from executing. They would say without doubt, from the time he actually took in hand the Reins of Government; for he was too young before, to enter personally on any design of this nature: he entered thereon then precisely at the time, when the Civil Wars were ended. But what does this mean, but that he undertook this design, at the very time when the Protestants came from rendring him the most important Service Subjects were ever capable of. They came from rendring him the highest testimonies of Loyalty, when the greatest part of his other Subjects had taken up Arms against him. They had vigorously opposed his Enemies progress; rejected the most advantagious offers, kept Town for him, yea whole Provinces; received his Servants and Officers into their Bosoms, when they could not find safety elsewhere; sacrificed their Estates to him, their lives, their Fortunes; and in a word, done all with such a zeal, as becomes faithful Subjects in so dangerous a conjuncture. And this is the time when the King enters on the design of de-

ſtroying and extirpating them. This ſo confirms the Truth o
what we ſaid in the beginning, that it puts it out of all queſtion
that the project of their deſtruction was grounded on the Service
they had rendred the King. Do *Chriſtian Ethics* allow theſe mo
unchriſtian Policies? Is it not a ſtrange thing, that we muſt b
taught this important Secret, and all *Europe* beſides? For althoug
the *Proteſtants* have done nothing in this occaſion but their Duty
it could never be imagined their Duty ſhould be made thei
Crime, and their Ruine ſhould ſpring from whence ſhould com
their Safety. God has brought Light out of Darkneſs; but th
unchriſtian Politicks of *France*, on the contrary, have brough
Darkneſs out of Light. However, they cannot deny, but that i
this new Edict, the King is made to ſay, *He has entred on the deſig
to deſtroy the* Proteſtant Party, *in the very time wherein they hav
ſignaliz'd and diſtinguiſh'd themſelves with great Succeſs, for the In
treſt of the Crown.* Which will furniſh, perhaps, matter enough t
thinking Men for Reflexion, as well within, as without the King
dom; and will ſhew them what Uſe is made of Services, and wha
Recompence is to be expected for them.

But we ſhall ſay no more of the Expreſſions of the new Edic
but rather conſider the Matter of it. Was ever a worſe and har
der uſage, than that which we have ſuffered for the ſpace of twen
ty years, which have been imployed in forming the late Tempe
which has fallen upon us. It has been a continual Storm of De
crees, Edicts, Declarations, Orders, Condemnation of Churche
Deſolation of Temples, Civil and Criminal Proceſſes, Impriſon
ments, Baniſhments, Penances, Pecuniary Mults, Privation
Offices and Employs, depriving Parents of their Childre
and all thoſe other Perſecutions which we have already brie
ſumm'd up. We were told on one hand, that the King wou
continue to us the Edict of *Nantes*, and he delivered himſelf
ſeveral Occaſions to that effect: and on the other hand, we we
made to ſuffer in our Eſtates, our Reputations, our Perſons, o
Families, in our Religion, and our Conſciences, and all by unju
and indirect ways, by unheard of Inventions, by Oppreſſions, a
publick Vexation, and ſometimes underhand dealings; and
this under the Veil of the King's Authority, and becauſe this w
his good pleaſure. We know very well the Authority of King
and the Reſpect and Submiſſion with which we ſhould recei
their Orders. And therefore have we, during all theſe unſuppo
table Uſages, a Patience, and an Obedience ſo Remarkabl
th

that it has been the Admiration of the *Catholicks* themſelves, our Countrymen. But it muſt be acknowledged, that thoſe who put his Majeſty on dealing thus with us, or have uſed his Name and Authority for this, could not do him otherwiſe a greater diſhonour than they have done. For after all, thoſe Kings who would have themſelves eſteem for their Juſtice and Equity, Govern not their Subjects after this manner. They are not for putting all to an uncertainty, filling all places with Lamentation and Terrour. They ſeek not their Satisfaction in the Tears and Groans of their innocent people; nor are they pleaſed with keeping their Subjects in a perpetual agitation; they love not to have their names mention'd with terrour, nor meditate continual deſigns of extirpating thoſe, who give conſtant and unqueſtionable proofs of their loyalty; much leſs, to invent cruel *projects*, which like Mines, in their time, ſhall deſtroy their own natural *Subjects*; for what elſe have been theſe ſlie and equivocal *Declarations*, *Counter-Orders*, and *revocative Edicts*.

There are three things very remarkable, in this whole Affair; The firſt is, that as long as they have been only in the way, the true Authors of the Perſecution have not concealed themſelves, but the King as much as they could: 'Tis true, the Decrees, Edicts, and Declarations, and other things, went under the Name of his Majeſty; but at the requeſt of the Agents, and Factors for the Clergy: And whil'ſt they were buſied in theſe Matters, the King declared openly his Intention of maintaining the Edicts, and that 'twas Abuſes which he deſign'd to correct. The Second is, That when they came to the laſt Extremities, and to open Force, then they have concealed themſelves as much as they could, ſet forth the King at his full length. There was nothing heard but theſe kind of Diſcourſes, *The King will have it ſo, the King has taken it in hand, the King proceeds further than the Clergy deſires.* By theſe two means they have had the Addreſs to be only charg'd with the leſſer parts of the Cruelties, and to lay the moſt violent and odious part at the King's door. The third thing which we ſhould remark, is, That the better to obtain their ends, they have made it their buſineſs to perſwade the King, that this Work would crown him with Glory; which is a horrid abuſe of his Credulity, an abuſe ſo much the greater, by how much they would not have themſelves thought the Authors of this Council; and when any particular perſon of them is ask'd this day, *What they think of it*, there are few of them but condemn it.

In effect, what more falſe an Idea could they give to his Maje-

sty of Glory, then to make it consist in surprising a poor People dispers't over all his Kingdom, and living securely under his Wings and the Remains of the Edict of *Nantes*; and who could not imagine there were any Intentions of depriving them of the Liberty of their Consciences, of surprizing and overwhelming them in an Instant, with a numerous Army, to whose discretion they are delivered; and who tell them that they must, either by fair means or foul, become *Roman* Catholicks, this being the Kings will and pleasure. What a falser Notion of Glory could they offer him, than the puting him in the place of God, making the Faith and Religion of Men to depend upon his Authority, and that hence forward it must be said in his Kingdom, *I don't belive, because I am perswaded of it, but I believe, because the King would have me do it*; which to speak properly, is, that I believe nothing, and that I'le be a *Turk*, or a *Jew*, or whatever the King pleases. What falser Idea of Glory, then to force from Mens Mouths by Voilence, and a long Series of Torments; a Profession, which the Heart abhors, and for which one sighs night and day, crying continually to God for Mercy. What Glory is there in inventing new ways of Persecution, unknown to former Ages; which indeed do not bring Death along with them, but keep Men alive to suffer, that they may overcome their Patience and Constancy by Cruelties, which are above Humane Strength to undergo? What Glory is there in not contenting themselves to force those who remain in his Kingdom, but to forbid them to leave it, and keep them under a double Servitude, *viz.* both of Soul and Body? What glory is there in keeping his Prisons full of innocent Persons, who are charged with no other fault, than serving God according to the best of their Knowledge, and for this to be exposed to the Rage of the Dragoons, or condemed to the Gallies, and Executions on Body and Goods? Will these Cruelties render his Majesties Name lovely in his History, to the Catholick or Protestant World?

But we should be very loath to exaggerate any thing which may violate the respect due to so great a Prince; but we do not think it a failure in our Duty, fairly to represent how far these refined Polititians have really interss'd his Honour, in the sad Misfortunes wherein they have plunged us, and how Criminal they have thereby made themselves towards him. They have committed no less Misdemeanours against their Country, of which they are Members, and for which a Man would think they should have some consideration. Not to speak here of the great number of

Persons

Persons of all Ages, Sexes and Qualities, which they have cut off from it by their fierce Tempers, although perhaps this Loss be greater, than they are willing to imagine. Its certain, that *France* is a very Populous Country; but when these Feavorish Fits shall be over, and they shall in cool blood consider what they have done, they will find these Diminutions to be no matter of Triumph; for 'tis not possible, that so many Substantial People, so many intire Families, who distinguist themselves in the Arts, and the Sciences, Civil and Military, can leave a Kingdom without one day being missed: at present, whilst they rejoyce in their Spoils, possess themselves of their Houses and Estates, this loss is not felt; 'tis recompensed by booty, but it will not be always so: Neither shall we insist here on that almost general Interruption of Traffick, which these most *Unchristian Persecutors* have caused in the principal Towns of the State; although this be no small mischief: The Protestants made up a good part of the Trade, as well within the Kingdom as without, and were therein so mixt with the Catholicks, that their Affairs were in a manner inseparable. They dealt as it were in Common, when these Oppressions came upon them; and what Confusions have they not produced? How many industrious Measures have they broken? How many honest designs have they not disappointed? How many Manufactures ruined? How many Bankrupts made? and how many Families reduced to Beggary? But this is what the Oppressors little trouble themselves about? They have their Bread gained to their Mouths, they live in wanneness and ease; and whilst others dye with Hunger, their Revenues are ascertain'd to them. But this hinders not the Body of the Estate to suffer, both in its Honour and Profit; and we may truly say, that Four Civil Wars could not have produced so much mischief, as time will shew to spring from this Persecution.

But we will leave the consequence of this affair to time, and only say, That the Edict of *Nantes*, being a fundamental Law of the Kingdom, and an agreement between two parties, by a reciprocal acceptation under the peacable Reign of *Henry* the Great, and the publick Faith, and by mutual Oaths, as we have already seen; this must certainly be of ill example to the intrest of the State: That after having made a thousand infractions of it, it must be at length revok'd, cancel'd and annul'd, at the motion of a Cabal; who abuse their intrest; and hereby make themselves fit for enterprising, and executing any thing. After this

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Violation, what can henceforward be thought firm and inviolable in *France*, I speak not of particular Mens affairs, but of general establishments, Royal Companies, Courts of Justice, and all other ranks of men interested in Society, even the very rights of the Crown, and form of Goverment. There are in the Kingdom a great many thinking men, I mean not your Poets, and such like kind of Flatterers, who make *Verses*, *Orations*, *Panegyricks* and *Sermons* to for *Preferments* and *Benefices*; but I speak of solid and judicious persons, who see into the consequences of things; and know well how to judge of them, shall we think that these men, see not what is too visible, that the State is peirc'd through and through, by the same blow given the Protestants; and that such an open revocation of the *Edict*, leaves nothing firm or sacred. It's to no purpose to alledge distinctions in the matter, and say that the pretended reformed Religion, was odious to the State, and therefore was thus undertaken. For not to mention the dangerousness of the example, as to the general aversion to our Religion in the minds of the *Catholicks*, it is certain, that excepting the *Faction* of the *Bigots*, & what they call the *Purgators of the Faith*, neither the *Commons* nor great *People*, have any animosity against us; but on the contrary do bemoan our misfortunes. Not to touch farther on this, who knows not what an easie matter it is to run down any Cause, or render it odious or indifferent in the minds of the People. There are never wanting reasons and pretences in matters of this nature; one party is set up against another; and that is called the State, right or wrong, which is the prevailing one: like as in Religion, not the best and honestest, *but the powerfullest, and boldest part, are termed the Church*. We must not judge of these things then from their matter, but their form. Now if ever there was, since the World stood, a matter authentick and irrevocable, it was the *Edict* of *Nantes*; To revoke and cancel it, is to set up ones self above our obligations to God, as well as to Men; 'tis to declare openly, that there are no longer any ties or promises in the world. And this is no more than the wise will easily comprehend, and I doubt not but they have done it already.

Some perhaps may make an objection on this occasion, which 'twill be good to answer, which is, that as the *Edict*, consider it how we will, is become only a Law of State by *Henry* the Great's Authority, so it may likewise be revok'd and annul'd by *Lewis* the 14*th* his Grandson and Successor. For these things may be ended by the same means they have been begun. If *Henry* the Great has had

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the power to change the Form of governing the State, by introducing a new Law, why has not *Lewis* the 14*th* the same power to alter this form, and annul whatsoever his predecessor has done? But this Objection will soon be answered, by considering it is built upon a false principle and offers a falser consequence. It is not the single Authority of *Henry* the Great which has establish'd the *Edict* The *Edict* is a Decree of his Justice, and an accord or transaction that past between the *Catholicks* and the *Reformists*, Authoriz'd by the publick Faith of the whole Estate, and seal'd with the seal of an Oath, and ratified by the Execution of it; now this renders the *Edict* inviolable, and sets it above the reach of *Henry's* Successors; and therefore they can be only the Depositaries and Executors of it, and not the Masters to make it depend on their wills. *Henry* the Great never employed the force of Arms to make the *Catholicks* consent to it; and though since his death, under the minority of *Lewis* the 13*th*, there have bin Assemblies of the States General, the *Edict* has remained in full force; 'twas then, as we have already said, a fundamental Law of the Kingdom, which the King could not touch. But supposing this were not a work grounded on the bare Authority of *Henry*, which is false, it does not therefore follow, that his present Majesty can revoke it. The *Edict* is a Royal Promise, which *Henry* the Great made to the *Reformists* of his Kingdom, as well for himself as his Successors for ever; as we have already seen; and consequently this is a condition or hereditary Debt, charged on himself and Posterity. Moreover, it is not true, that *Henry* the Great has changed any thing in the Government of the State, when he gave Liberty of Conscience to his Subjects; for this Liberty is matter of right, and more inviolable than all Edicts, seeing that it is a right of Nature. He has permitted a publick exercise of the Reformed Religion; but this exercise was estebliſhed in the Kingdom before his *Edict*, and if he has enlarged the Priviledges of the Reformed, as without doubt he has, he did not do it without the Consent and Approbation of the State; and has herin violated nothing of his lawfull engagements. But 'tis not the same with *Lewis* the 14*th*. who of his own pure Authority, makes a real and fundamental Change, against the concurrence of one part of his Estate, and without the consulting the other; hereby violating his own Engagements, those of his Kingdom, and even Laws of Nature too. In fine, if we consider what means have been used to arrive at the Revocation in question, how shall a man not acknowledge

ledge the State is ſenſibly intereſted therein. They are not contented to ſuppreſs the Religious Aſſemblyes, and to null the Proteſtants priviledges by unjuſt Decrees; but they alſo ſend them Soldiers *to diſpute points of Religion with them*; They are Sack't like People taken by Aſſault, forced in their Conſciences; and for this purpoſe, Hell it ſelf is let looſe upon them; and *this is the effects of a Military, and Arbitrary Government, regulated neither by Juſtice, Reaſon, nor Humanity*. Can it be though, that *France* will be at eaſe in this manner, or that wiſe people will think this an equitable way of governing? There needs only another deſing, another paſſion to ſatisfie, another vengeance to execute; and then, wo be to them who ſhall oppoſe it; for the Dragoons will not forget their Office.

To theſe two Reflections, which reſpect the *French* King and his States, we may add a third, which will have regard to the Intereſts of Kings, Princes, and other powers of *Europe*, as well of one as of other Religion. We ſhall not be much miſtaken, if we ſay, that they have a common and general concern herein; inaſmuch as theſe skilful Artiſts in miſery, do as much as they can, to trouble the good underſtanding that is betwixt them and their People. We are perſwaded, that their wiſe and juſt Government will, in this reſpect, put them beyond all fear: but this hinders not examples of this nature, from being always miſchievous, and naturally tending to beget in the minds of the Vulgar, (who commonly judg only of things in general,) ſuſpitions and diſtruſts of their Soveraigns, as if they dream'd of nothing but devouring their Subjects, and delivering them up to the Diſcretion, or rather, the Fury of their Soliders. The greater moderation and Juſtice that Princes have, the leſs they are obliged to thoſe who furniſh people with matter for ſuch dangerous thoughts, which may produce very ill Effects.

Beſide, is it not certain, that the Princes and States of *Europe*, cannot without a great deal of pleaſure ſee *France*, which makes ſo great a Figure in the affairs of the World, and gives them ſo powerful an influence, now put her ſelf into ſuch a condition, as that no juſt Meaſures can be taken from her? For after ſo ſcandalous and publick a violent of the word of three Kings, and of the publick Faith, what Credit can be given for the future, to her Promiſes or Treaties? It will not be ſufficient to ſay, that they will have no force but what Intreſt inſpires; but that they will hereafter depend on the Intereſt or Capriciouſneſs of a ſort

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of Heady People, that will give nothing either to the Laws of Prudence or Equity, but manage all by force. If they have had the power, to do within the Kingdom what they have lately put in execution, what will they not do as to affairs without? If they have not ſpared there own country-men, with whom they had daily Commerce, who were ſerviceable to them, will they ſpare the unknown? Will they have more reſpect to Truces or Conventions of four days Tranſaction, than to an Edict of an hundred years continuance, and that the moſt Auguſt and Soleman that ever was; which yet they made no other uſe of then to amuſe a People, and to involve them more ſurely in an utter Deſolation? Methinks they have reſolv'd to bring things to this paſs, That there being no more Faith to be had in *France*, all her Neighbours ſhould be continually upon their Gaurds againſt her, aud the more ſo when ſhe promiſes, then when ſhe threatens; more in Peace then in War; ſo that there is no more hopes of being at quiet, but what the Surety of Hoſtages, or the diminution of her Forces can give.

This being ſo in reſpect of all Princes and States in general, what may the Proteſtant Princes and States in particular think, but that it is the deſign of *France* to ruine them all, and to make no ſtop till ſhe has devoured them. Every body knows, that the Proteſtant Princes underſtand their Intereſts well enough, to be able to diſcern them through the Clouds, wherewith they would cover them; and 'tis not doubted but they ſee, that this is a beginning or Eſſay, which *France* expects ſhortly to give the laſt ſtroak to. The Court there has ſuffered it ſelf to be poſſeſs'd with groſs Bigotry, and a falſe Zeal of Catholiciſm. 'Tis the *Genius a-la-mode*; each there is become a perſecutor, even to Fire and Sword; and there are ſome perſwaded, that this ſhall weigh down the Ballance. Vain Glory is no ſmall Ingredient in this deſign, Policy has her Proſpects, and Myſteries in it too; and as theſe Proſpects have no Bounds, ſo her Myſteries want not inviſible Springs, and ſurpriſing ways, which ſhe will joyn when ſhe pleaſes to the Power of Arms. She thinks the Seaſon is ripe, and ſhe needs only to dare. The eaſineſs ſhe has found in making Conqueſts and Converſions ſwells her Courage, and already ſome talk of nothing but a further progreſs in ſo fair a way. 'Tis to be hoped that Proteſtant Princes and States will from thence draw their juſt Concluſions.

As to Catholick Princes and States, they have too ſagacious Judgements, not to ſee how much they ſhare in this Affair. It

will be made use of to break the good understanding which is betwixt them and the *Protestants* by amusing those with the fair pretext of the *Catholick Religion*, and cunningly inspiring these with Jealousies of a general design to destroy them. If the *Catholick* Princes and States remove not these suspitions, if they suffer *France* still to aggrandize her self by her pretended *Zeal* for *Catholicism*, which at the bottom is but a Mask, they may already be assured, that they are lost. It will signifie little to say, *We are good Catholicks as well as you*, this will not secure them from *Dragoons*, all that will not take the Yoke shall be *Hereticks*; nay, worse than an Heretick; for now the greatest Heresie is not to submit: *Spain*, *Germany* and *Italy* already know this in some measure.

But will it not be thought a Paradox, if to all that that we have said, we add, That the Pope himself, and the whole Body of the the *Roman Church*, find themselves sensibly interested in the Persecution of us. And yet we will say nothing herein, but what is evident Truth, and which the wisest of the *Roman Catholicks* must agree to. For is it not the worst Character that can be given of the *Roman* Clergy, to represent them as an Order of Men, who not only cannot endure any thing that is not subject to them in a Religious, but also in Civil Society; as Men that are not content to Anathematize all that displease them, but design nothing so much as to exterminate them, not only to exterminate them, but also to force their Consciences, and inspire their Opinions, and propagate their way of Worship by the Knocking Arguments of *Swords* and *Staves*; as an Order of Men who have neither Faith nor Justice, who promise only to deceive, who for a while curb their Fury only, that afterward they may the more insult, that in Peace as well as War contrive only to overturn and destroy, that make Alliances only to surprize, and finding themselves more Powerful, deny those they have surprised, the Liberty to escape. These are the exact Features and Colours by which the *Roman* Clergy may be easily known, if we judge of them by the Persecution in *France*, the like whereof was never seen to this day: The *Ægyptians* and *Assyrians* once persecuted the *Israelits*, but forced them not to embrace the Worship of their Idols; they contented themselves with making them Slaves, without doing violence to their Consciences. The Heathens and the *Jews* persecuted the Primitive Christians, forced their Consciences indeed, but they had never granted them an *Edict*, nor by persecuting them did violate the Publick Faith, nor hindred them to make their escape by Flight. The *Arrians* cruelly persecuted

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the Orthodox, but besides that, they went not so far, as to make the common sort of People sign formal Abjurations; there was no *Edict* or *Concordate* between the two Communions. *Innocent* the 3d. by his *Croysades*, persecuted the *Waldenses*, and *Albigenses*, but these People also had no *Edict*. *Emanuel*, King of *Portugal*, furiously persecuted the *Jews*, but he gave them leave to depart out of his Kingdom, and they had no *Edict*. It was the same with those Remains of the *Moors*, who had settled themselves in some *Cantons* of the Kingdom of *Granada*, they were defeted in a War, and commanded to retire into the Country from whence their Ancestors came. In the last Age the Duke of *Alva* exercised dreadful Cruelties upon the Protestants of the Seventeen Provinces, but he did not hinder them from flying, nor viloated any Edict; and at the worst, Death was their Release. The Inquisition is to this day in *Spain* and *Italy*, but they are Countries, in which no Religion, besides the *Roman*, was ever permitted by Edicts, and if the Inquisitors may be accused of Violence and Cruelt, yet they cannot be convicted of Perfidiousness.

But in this last Persecurion of *France*, there are Five things that strike the Mind with Horror; they make the Consciences and Religion of Men to depend Soveraignly upon the Will of a King, they voilate a Faith Authentickly sworn to, they force men to be Hypocrites, and wicked, by seeming to embrace a religion which they abhor; they prohibit all Flights or retiring out of the Kingdom; they do not put to Death, but preserve Life to oppress it with longer Torments. If after this the Court of *Rome* and its Clergy, dispersed over the rest of *Europe*, disclaim not so odious and so criminal a Conduct; if they condemn it not, it will be an indeliable Stain to the Honour of their Religion. Not only Protestants, who are of a different Communion, but also an infinite number of their own *Catholicks*, will be mightily scandaliz'd thereat: nay, even the *Turks* and *Jews* and *Pagans* will rise up in Judgement against them. They may already know what they have bin condemned of, in what passed in the Council of *Constance*, concerning *John Huss*, and *Jerom* of *Prague*, whom they put to Death, notwithstanding the safe Conduct of the Emperor *Sigismund*; but there is something greater here: There only Two Men were concerned, here more then 150000. those they put to Death, and if they had done the same to these, they would have embraced their Death with Joy and Comfort. The Council thought its Authority greater than *Sigismund's*, but there cannot be produced one above that which has established our Edict.

We are not ignorant of the different Methods which the Perſecutors take to ſhelter themſelves from publick Condemnation. Some take a ſpeedy courſe to deny the Fact; and to perſwade the World, *That Force and Violence have had no ſhare in the Converſions, but that they were ſoft, calm, and voluntary; and that if there were any* Dragoons *concerned therein, 'twas becauſe the Reformed themſelves deſired them, that they might have a handſom pretence to change their Religion.* Was there ever ſeen ſo much Impudence? What will they not deny, who can deny what's done in the Face of the Sun, and what a whole Kingdom from one end of it to the other hath ſeen, and to this day ſees? For in the beginning of the year 1686. whileſt I am compoſing this ſad Rehearſal, they continue to exercise in *France* the ſame Rage, that ended the preceeding year, the ſame *Dragoons* both in Cities and Countries execute the ſame Fury againſt ſome lamentable Remains of Proteſtants, who will not fall down and worſhip.

They are uſed like Rebels in their Perſons, in their Eſtates, in their Wives, and in their Children; and if there be any difference, 'tis in this, that their ſufferings are ſtill increaſing. Yet if we will believe the Clergy, haranguing the King, and the Biſhop of *Valence* their Speaker, he tells his Majeſty how miraculous his Reign is, ſeeing ſuch infinite numbers of Converſions are made to the *Roman* Church, without violences and Arms; much leſs ſaith he, *by the force of your Edicts*, as by the example of your *exemplary Piety.* If we will believe the greateſt part of the Abjurations which theſe poor Oppreſt people, are forc'd to make they ſpeak indeed the ſame ſence, *viz. That they have done this without being conſtrain'd thereto.* Thus is the Credulity of the publick impos'd on: They have Seeds of Impoſture ſown at their Feet, which are to grow with the time, Poſterity who ſhall ſee theſe Records, will believe they contain the truth; Here, ſay they, is what has bin told the King, who muſt not have falſhoods offer'd him: Here is the proper acts and deeds of thoſe that were converted. Why will not then Poſterity believe it, ſeeing that at preſent, there are indeed people impudent enough, or to ſpeak better, paid well enough to publiſh it in ſtrange Countries; and there are found credible perſons enough to believe it. But I pray what likelihood is there, that a 150000 perſons already gone out of *France*, without any thing conſtraning them to it, ſhould leave their Houſes, their Lands of Inheritance, their Effects, and ſeveral their Wives and Children, for to wander about the World, and lead a miſrable Life for a humour. Is there any likelihood

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that Persons of Quality of both Sexes, who enjoyed 10, 15, 20, 30 thousand Livers *per annum*, would abandon these their Estates not only for themselves, but for their Successors; expose themselves to the perils, and incommodiousness of long Journeys and reduce themselves in a manner to Baggary; which is a condition the most insuportable in the world to persons of Quality; and all this without any reason, without any occasion? What likelyhood that these 150 thousand persons who have already escap'd, some of 'm into *Switzerland*, others into *Germany*, some into *Denmark*, others into *Holland*, some into *Swedeland*, and others into *England*, and some into *America*, without seeing or knowing one another, yet have agreed to tell the same lye, and to say with one voice, That the Protestants are cruelly persecuted in *France*, and that by unheard of Severities they are forc'd to change their Religion; altho there's no such matter? Is it likely that the Embassadors and Envoys of Foreign Princes, should lye all of them in consort, in telling them this news, wherein there is no truth? But I pray, if in *France* the *Protestants* thus voluntarily, and without constraint *Change their Religion*, & that the *Dragoons* are call'd in only as their *good Friends*, whence happens this so *strict and general guard* on the *Frontiers*, to hinder Peoples departure? How is it that the Prisons of the Kingdom are cram'd with Fugitives stopt by the way. Whence is it, that those who have chang'd, are watch'd with such great care to hinder their flight; to the obliging them to deposit sums of money to secure them from the suspition of it? This must be an Epidemical Distemper that has seized on his Majesties Subjects, that shall make them fly thus without reason? But is not this a fine cover, to say that the Protestants have themselves call'd in the *Dragoons*, to have the better pretence to change their Religion? It is about ten, or more years since there was a *Bank* set up to traffick for Souls. Mr. *Peliſon* has for a long time been the great dealer of *Paris*, in this Infamous Trade of purchasing Converts. These Conversions have of late been the only way of gaining applause, and recompences at Court, and in a word a means of raising ones Fortune; and yet we must be told, that in stead of being Converted by these easie ways, we had rather choose the help of *Dragoons*, that is of being pillag'd. At least let any one tell us, why since these pretended voluntary Conversions, the People not willing to go to Mass, they have been obliged to send them Troops, and use them with the same severity as before.

This is so gross and palpable an untruth, that others have undertaken to defend these Violences, as being naturally of the genuin

nuine Spirit of the Catholick Church; and for this purpose, they have continually in their mouths that passage of the Gospel, *compelle intrare*, compel them to come in, and the persecution which the Orthodox of *Africk* offer'd the *Donatists*, &c.

Were this a place to dispute against these furious Divines, we could easily show 'em the vanity of these allegations; but we shall rather ask 'em, whether the Jews and Pagans had agreed upon an Edict with the Apostles, when our Saviour says to them, *compel them to come in*. Has St. *Augustin* ever written, for he is cited in this matter, That we ought to be perfidious towards those whom we esteem as Hereticks, when we promis'd to live with 'em like Brethren and fellow Citizens. The Donatists, had they any Edicts which should shelter 'em from the insults of the Orthodox? If we yield to this detestable Divinity, what will become of all us Christians? For in short, *the Papist is as much a Heretick to the Protestants, as the Protestants are to the Papist*; yet they live together in peace, on the Faith of Alliances, Treaties and Promises. But these publick Pests as much as in them lies, have brought all things into confusion, and a *State of War*. They arm the Catholicks against the Protestants, teaching the Catholicks by this example, that their Religion obliges him to betray and surprise the Protestants, when they can do it unpunished; and knock out their Brains if they will not chang their Religion. They arm the Protestant against the Catholick; for after all, what Peace and Society can we have with People, who not onely make no Conscience to break their Faith; but on the contrary, make it a case of Conscience to break it, when they shall find occasion. Thus have they by their Dragoons desolated a Kingdom, and plundered above a 100 thousand Families. Do we think this method, is pleasing to him, whom we both own to be the Author of our Faith; he has said, *That he will not suffer Hell Gates to ruine his Church*; but he has not said, he will open Hell Gates for the propagating his Church. Now if there were any thing that looks like the Gates of Hell, it is the Persecution of *France*.

Whatsoever Antipathy there may be between the See of *Rome* and us, we will not believe that the present Pope has had any part, or that the Storm has fallen on us from him. We know he is a mild Prince, and his temper leads to more moderate Councils than those of his Predecessors. Moreover we know, the Clergy of *France* do not always consult him in what they undertake. And we have had often offered to us, what has been done against [illegible] to induce us to submit our selves to the King's will in these [illegible]

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matters ; and how small a deference is paid to its Authority. So that we hope the Pope himself, considering us still as Men and Christians, will condole us, and blame the methods used against us, had he no other reason than the intrest of Religion. *Perhaps one day, it will be our turn to blame that which will be taken against him.*

However 'tis certain the Protestants of *France* are the most fit object of publick compassion, the world ever knew. Some sigh and lament under a hard Slavery, which they would willingly change for Irons in *Algiers* or *Turkie*. For there they would not be forced to turn *Mahometans*, and might still entertain some hopes of Liberty by the way of ransom. Others are wandring about strange Countres, stript of there Estates, seperated in all probability, for ever from their Parents, their Relations and Friends, whom they have left in the most doleful condition imaginable. Husbands have left their Wives, and Wives their Husbands Fathers their Children, and Children their Fathers. We have seen our Estates vanish in a moment, our honest ways of living, our hopes, our Inheritances.

We have scarcely any thing left us but our miserable Lives, and they are supported by the Charity of our *Christian* Brethren.

Yet amongst all these Afflictions we are not destitute of Comfort ; we, if ever any did, do truely suffer for Conscience sake ; the Malice of our Persecutors not being able to charge us with the least Misdemeanour. We have served our King and the State with Zeal and Faithfulness. We have submitted to the Laws and to Magistrates ; and for our fellow Citizens, they have no reason to complain of us. We have for Twenty years together suffered with an unexemplary Patience all those furious and dreadfull Storms aforementioned. And when in *Vivarets* and *Cevennes*, some have thought themselves bound in Conscience to preach on the Ruines of their Temples illegally demolisht, their small number, which were but a handfull of Men Women and Children, has only served to stir up more the Resignation and Obedience of our whole Body. In these lastrer Storms we have been like Sheep, inocent and without Defence. We then comfort our selves in the Justice of our Cause, and our peceable Deportment under it.

But we comfort our selves likewise in the *Christian* Compassion shewed us by Forrein Princes, and more especially of his Majesty of *England*, who has received us into his Countries, succoured and relived us, and recomended our distressed Conditions to all his Subjects;

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and we have found in them not only new Masters, or the [illegible] of new Friends, but of real Parents and Children. And as the Bowels of Commiseration have been as Balm to our Wounds, so we shall never lose the Remembrance of it, and hope we nor our Children shall ever do any thing by Gods Grace, unworthy any of these their Protections.

All our Affliction then is to see our Religion oppressed in the Kingdon of *France*; so many Churches wherein God was daily served according to the simplicty of the Gospel, demolished, so many Flocks dispersed, so many poor Consciences sighing and groaning under their Bondage; so many Children deprived of the lawful Education of their Parents: But we hope that at length the same God who heard heretofore the Sighs of his People in the Servitude of *Ægypt*, will also heare at this time the Cries of his Faithful Servants. We call not for Fier from Heaven, *We are for no Resistence*, we only pray that God would touch the Hearts of our Persecutors, that they may repent, and be saved together with us. We entreat such a delivernce, as he in his Wisdom shall think fitting.

However 'twill be no Offence to God nor Good Men to leave this Writing to the World, as a Protestation made before him, and them against these Violences; more especially against the Edict of 1685. containning the Revocation of *Nants*, it being in its own nature inviolable, irrevocable and unalterable. We may, I say, complain amongst other things against the worse than inhumane Cruelties exercised on dead Bodies, when they are drag'd along the Streats at the Horse Tayls, and dig'd out, and denyed Sepulchers. We cannot but complain of the Cruel Orders to part with our Children, and suffer them to be baptized, and brought up by our Enemies. But above all, against the impious and detestable practise, now in vogue, of making Religion to depend on the Kings pleasure, on the will of a Mortal Prince, and of treating Perseverance in the Faith with the odious name of Rebellion: This is to make a God of Man, and to run back into the Heathenish Pride and flattery amongst the *Romans*; or an authorising of Atheism or gross Idolatry. In fine, we commit our Complaints, and all our Interests into the Hands of that Providence, which brings Good out of Evill, and hich is above the Understanding of Mortals, whose Houses are in the Dust.

FINIS.

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Howey
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